4:Grajdanzev--35-36 S-4 (no date) 1942 Formosan Aborigines
116. 563, 657, 727. 177. 56 Japan
636. 56

"After their occupation of the island the Japanese took over the Chinese 'reservation' system for the aborigines and the territory inhabited by the 'uncivilized' tribes was surrounded by military outposts, (1) which kept constant watch over the [36] natives.

> 1. The fact that these outposts were manned by Japanese policemen and not by soldiers makes little difference, because at their stage of cultural development the aborigines could hardly appreciate the difference.

The latter understood only that the Chinese system would continue a system of incessant warfare in which finally they were the losers and their best lands were taken away."

4:Grajdanzev--36 S-4 (no date) 1942 Formosan Aborigines
116, 166, 563, 657, 728, 177.56 Japan
636.56

"It is difficult to say whether they understood, at the beginning, even the change of the sovereignty. In any case the war continued. During the first years of occupation the Japanese, preoccupied with the suppression of Chinese rebellions, tried only to keep them within the reservation, but later a complete program of subjugation was worked out. Its essential feature was the removal of aborigines to low lands in order that the mountainous areas which they had occupied might be exploited. These areas were rich (or at least were thought to be) in timber, minerals and agricultural potentialities, for a certain part of the area could be sown with tropical plants."

11: Haguenauer--29 T-3 (no date) 1929 Formosan Aborigines
116, 101, 161, 657

The seiban [MC: completely unacculturated natives] are divided into eight large tribes: the Tayal, Saisat, Tchou, Bunun, Paiwan, Puyuma, Amis and the Yami. The total population is only 134,000, and that is very small for such a large territory.*

* The map [MC: see category 102 page:facing 25] shows the location of these eight tribes. The Tayal are divided into the Tayal and the Sedjiek. The Tsarisen speak a language which is similar to that of the Paiwan.

The tribes that I have just named are distinguished by somatological characteristics, language, social organization and customs. They have nothing in common except the system of administration, to which they were subjected by the Japanese.

11: Haguenauer--29 [2]T-3 (no date) 1929 Formosan Aborigines
116, 628, 657, 728

The pacification [MC: of the tribes living in the mountains] came to an end in 1915, for most of the villages had surrendered at that time. Since then the savage zone has been tranquil, and head hunting will soon be just a memory. The electric current no longer runs through the wire barrier which was set up to keep the aborigines from entering civilized territory. And you can cross the island in two places at least. However, it is wise not to go too far from the lookouts elsewhere, for there are still quarrels between some of the tribes at rather frequent intervals.

40: Kirk--14-15 S-2 (no date) 1941 Formosan Aborigines-1-2
116, 185, 625, 657, 177.62 Japanese

"At the close of 1934 there were 536 stations with 5,509 policemen, whose duty it is to maintain peace and order, to give industrial and agricultural training to the villagers, especially the young folks, and to provide medical care. The chief objectives of this work may be briefly summarized: an invigoration of the national spirit, diffusion of the national language, abolition of long-standing evil customs, cultivation of a love for labor, of thrift, and of settled farming. (3)

3. Kokusai Nippon Kyokai, A Record of Taiwan's Progress, Taihoku, p. 62.

This ambitious program to assimilate the aborigines of Formosa, 154,255 strong, is entrusted to a Bureau of Aborigines Affairs within the Police Affairs Section of the Government General. The work of the policeman among the Takasagozoku, as the primitives are called, is in many respects decidedly unique. This guardian of the law, to repeat, is teacher, counselor, financial and agricultural adviser, doctor, nurse, and religious leader all in one. To educate the savages in Japanese manners and ideals, to [15] destroy native customs, beliefs, and traditions, and to accelerate the process of ko-min-ka (i. e., change to Imperial people) are the policeman's main duties in each village. Notwithstanding certain difficulties which have arisen in the past because of unfortunate relations of some policemen with native women, high officials, report that the teacher-policemen, assigned to the special task of savage administration, seem to

have done creditable work.

In addition to schools, young men's associations are formed to stimulate an interest in the study of the Japanese language."

40: Kirk--15 S-2 (no date) 1941 Formosan Aborigines
116, 166, 311, 361, 657, 177.36 Japanese

"The government of Formosa, as a part of ko-min-ka, has adopted a policy of removing the aborigines from their remote mountain homes to small parcels of land on the plains where they can be more easily watched and where they may acquire some skill as tillers of the soil. The agricultural possibilities of the lowlands include rice fields, livestock, sericulture, and sugar cane. Not infrequently, when the authorities have tried to pull a village up by the roots and transplant it at the foot of the mountain, the natives have openly rebelled against their rulers. But the soldiers quickly subdue the ringleaders and continue their policy of 'removals' according to schedule. The government errects huts on the plains, rent free, for the mountain families and prepares rice fields and vegetable plots, which are also free from tax. Free medical care is provided."